

A

# REVIEW

## OF THE

### Affairs of *FRANCE*:

Purg'd from the Errors and Partiality of *New-Writers* and  
Petty-*Statesmen*, of all Sides.

Saturday, December 23. 1704.

**T**He Author of this professes himself concern'd, that in the reviewing the Affairs of *France*, he is brought to the Verge of a Field, he coul'd be pleas'd to Enter, meaning the *English* Trade; but that 'tis so vast, so large, and so full of Variety, that, expecting the usual Objections he dares not promise for himself, that he shall preserve the Connection of the Story, and bring them down to have any relation to the Affairs of *France*.

However, as a Digression, he Demands a Historian's Licence, only confin'd to the more Brevity.

I advanc'd some positive Particulars in my last, I crave leave to be equally Dogmatick a while; and affirming I am able to prove the Particulars due to every General, I go on, and further lay down,

(4.) There is no Occasion of Laws to find Work for our Poor, but of Laws to make our Poor work.

(5.) Our Manufactures are Oppress'd, and Supplanted by one on other; and by our Encouraging those which tend to lessen both the Consumption of our Wooll, and the Number of Hands Employ'd,

(6.) Our Manufactures suffer more, by our want of Regulation at Home, than by any Encroachment Abroad.

(7.) Publick Conduct has Expung'd our Manufactures in some Places Abroad, more to our

Detriment, than is imagin'd; and has driven the Nation, as it were, by Force, to Erect Woollen Manufactures amongst themselves.

(8.) Even the very Laws we have made to Encourage our Manufactures by Prohibiting other Imports, have been Ruinous to our Trade, and to the Manufactures themselves; of which the Prohibition of India Wrought Silks, and Flanders Lace, are Eminent Instances.

(9.) Begging is the present most Destructive Grievance of our Home Trade, and the Encouragement given, it, by our Foolish misterken Charity, is cutting our Threats in Trade; Of which, I observe,

1. If all the Beggars of this Nation had a Charter to form themselves into a Body, they would be the Richest Corporation in the Kingdom.

2. Every Farthing given in the Street, or at your Door, tho' to the most Impotent, Blinde, and Needy Beggar, is just so much Money contributed to the Ruine of your Native Country, Destruction of Trade, and the Entailing of Idleness, Luxury, and Misery, on our Pesterity.

3. Begging, and all sorts of Poverty, are easier to be supprest, and for ever prevented, in this Nation.

4. The best, properst, and indeed the only Objects of Charity, and which those who are really dispos'd to do Good, will find out, are Poor

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and Numereus Families, who either by Sickness, Death, Idleness, or other Disasters, are depriv'd of the Father, or Head of the Family, whose Labour was their Subsistence.

I have had some thoughts to employ one of the *Monthly Supplements* to this Work, on this useful Head, and lay down Schemes there for the Cure of these Evils; but I cannot yet resolve: And as we have been a Nation always Obstinate in the Errors of our Fathers, I have long since concluded, the Evil must go farther on, and reduce us to a much worse Condition, than we are yet in, before we will concern ourselves in Remedies that will be Effectual.

In short, the Disease is Corroded, the Leprosie is in the Walls; we are posset with the Begging-Evil; we have Poor without Begging, and Beggars without Poverty: Strange! That Nature can be Suppress'd to so much Meanness, to ask a Man's Charity for meer Covetousness, and stoop to Beg without Want.

This Scoundrel Trade, has got the Start of Thieving; I am perswaded, no Man evertakes the High-way, but from the Case of the Unjust Steward; *Did I cannot, and to Beg I am abam'd: Where shall I do?* An English Gentleman would presently have said to himself, Do! What should you do? Get a Horse, and a Case of Pistols; Is not the Highway wide enough? But, I believe, 'twas never known any Man did this, that knew how to live without it;—But how often have we known Men that have stood with a Broom in their Hands to Sweep a Passage, and beg your Alms for God-sake, leave 1000 Bounds in Gold behind them? Two or three famous Instances of which, we have now very lately; one of which has left 3000*l.* to a Chantry.

And were it worth while, this Paper could mark out some Common Beggars, that stand crying to you of Poverty and Blindness, that if they are not abus'd, are fit to be Masters of the Company, and ought rather to relieve others, than ask a Charity for God-sake: But of this by it self.

I have been Accosted already with some Letters on this Subject; and the Gentlemen are a little Haughtily Elamarous upon my reproaching their Charities to the Workhouses, &c.

I cannot end this Digression, till I have shock'd their Confidence a little; and I leave them to Answer me if they can.

I allow, that any of our Workhouses may be, and perhaps are a particular Benefit or Advan-

tage to the City, Town, or Place, where they are Erected; and to be sure, they are so to the Poor that are Employ'd there, and Children taken in, so that the Outside of their Charity is very specious and good; but the *Woe of Trade, be on you, ye Hypocrites*, who Gild your Follies with Outside Shams, while Essentially and Effectually, you Eat out the Bowels of your Native Country, Starve the Diligent Hands, that honestly labour for their Bread; that having first turn'd Numerous Families into the Street, you may pick up their Ruin'd Orphans for Vagrants, and boast of their Numbers, as an Instance of your Charity.

Your Houses of Correction ought to be turn'd upon your selves, and you should there perform the Pennance due to your short-sighted Politicks; you are the Ruine of our Laborious Poor, the Discouragers of Industry, the Foundation of Poverty, and Encrease of Vagabonds.

And that all these Mysteries may be laid open; tho' I have lately more largely Essay'd it in a small Tract, Entituled, *Alms no Charity, and Employing the Poor a Grievance to the Nation*; Address'd to the *House of Commons*: And to which I would Entreat any of the Persons, mov'd at this Charge, to make a fair Reply; yet since perhaps this Paper may be seen where that has not come, and the Useful Truth cannot be too often Inculcated, I must take leave to repeat here one of the many Arguments made use of there, as follows.

Our Workhouses are all, or the most part, Employ'd on our Woollen Manufacture, if our London Gentlemen will not be angry, this Matter being no more pointed at them, than at any other, I crave leave to Name our Great Workhouse in *Bishopsgate-street*; the Numerous Poor Entertain'd there, are Employ'd in Spinning of Worsted; and I mistake, if I have not seen Advertisements Inviting People to buy Yarn at their Warehouse.

Now unless these Gentlemen can, or did find out some new Market, some Place of Sale, where none of the Woollen Manufacture was vended before, or any other Goods procur'd by our Woollen Manufacture, this must be the Consequence; That for every Skein of Yarn spun in this Workhouse, there must be a Skein the less spun in some other Place, and by some other poor Family that spun before.

Suppose they were to make a piece of Bays in *Bishopsgate-street*; for every Piece of Bays so made,

made, there must be a Piece the less made at a Colchester.

And what's all this to the Poor? Or what is it to be call'd? 'Tis only transposing the Manufacture, and taking the Bread out of the Mouths of the Poor of Essex, and putting it into the Mouths of the Poor of Middlesex; setting the Vagabond Poor at Work, and starving the Dil-

gent Poor; forcing our Beggars to Work, and driving their Working Families to Beg; besides abundance of preposterous Errors in Trade; which, as Consequences of this, I have at large set down in the Tract above-mentioned; to which I refer, and freely challenge them to Answer.

## ADVICE from the Scandal. CLUB.

Before the Society proceed any further to Answer the Questions and Expectations of the Numerous Claims made to their Observations of Persons and Things; they find it necessary to make some Rectification of Matters, and a short Declaration of their further Resolutions in their own Case.

They find the Willingness they express to Expose Vice, and to Censure Ill Practices, run up by some unwary People, *who mistake the Principle, as well as Design of the Author*, to a very unhappy Extreme, viz. to *Personal Reproof, Satyr, and Reflection*.

The Author declares himself sorry to find his first declar'd Design, mistaken; he profess'd in the very first Paper, That this Society should treat Vice and Scandalous Actions with the utmost Severity, but always declar'd his Reflections should be on Things, rather than Persons; much less could he think any Gentlemen could Imagine, that this Paper should be the Sink of Personal Resentment; which were to set himself up as a Decider of Quarrels, and to Execute private Revenge of Families, Parties, Rejected Lovers, Abandon'd Friends, and the like; and bring the Fury of the Persons provok'd, upon himself.

As this is far below his Design, so he thinks, 'tis not the proper Remedy for the Evil, and will be very unlikely to procure the Reformation he desires to assist in; and therefore takes the Freedom to Inform all the Ingenious Gentlemen that give themselves the Trouble of Writing their Queries, that in all their Cases, Extraordinary excepted, of which the Society claims to be Judge, they will please to give no other Description of Persons, than the Crimes and Characters convey of Course.

Or that, if they think fit to go farther, they will be content with the Societies banding the Crime, without pointing out the People.

Where the Story cannot be told, without directly laying open the Criminal, the Truth, and Notorious Circumstances concurring to make it necessary to be Exemplar, there the Gentlemen must Excuse us, since the lashing the Crime is our Business; as for Consequences we cannot help them.

The Author owns the Reason of this Notice, to proceed wholly and only from six Letters sent them by a Gentleman, Sign'd A, T, whose Quarrel they desire his Excuse that they cannot think fit to Concern themselves in, nor to publish the Characters therein mention'd; and take the Freedom to tell him, His Design is Base, Bloody and Barbarous; but the Author gives the Gentleman his Promise, No Person shall see the Letters; but sending to Mr. Matthews, he may receive them again Seal'd up; or if not sent for in 8 Days, they shall be honestly Destroy'd.

This also occasions the Society to tell a certain Gentleman, who sent Mr. Matthews a Threatning Letter, about his showing a Letter sent to the Society, concerning a large Young Lady near Holbourn.

1. They inform him, That the Letter has never been shown to any Body.

2. They assure him, any Body that desires it, may see it.

3. They declare they desire to receive no Letters that are not fit to be seen.

4. They have often given that Gentleman Notice to give some Satisfaction about the Truth of what he wrote in his Letter, both of the Lady, and of her Father: And they farther Inform him, That they have some Reasons to believe what he said of the Lady, may not be true, because they are positively assur'd, what he said of her Father, was false.

5. As their Censure was not of the Person, but the Fact, with this Caution express'd, supposing

spung if true, let the Person be who it will;— so if they are not Answ'red in their Expectations, they will be oblig'd to Inform the World, what they think due to the Author of the Letter, if what he said in his Letter was not true.

THE Society could not close this, without answering one Expecting Gentleman, who some time since sent the following Letter.

To the Scandal Club.

Gentlemen,

Seeing by this Days Review, you have lost my former Letter, and desire a Copy; I send it you as follows.

Your Opinion is desir'd without delay, (& a Considerable Wager depending on't;) Whether the Title of Madam, given to the Queen, in the Name of a Community, (as 'tis in many of the late Addresses) be not Absurd? And whether \* Notre-Dame, wou'd not be more proper when the Address is from more than one Person?

Decemb. 16. 1704.

The Answer to this Wagering Question, seems to depend upon the Distinction of the Language.

Taking *Madam* as a *French* Word, it is Nonsense, and Absurd; but taking it as a Word, tho' borrow'd from the *French*, yet Legitimated by Custom; which is, and must be allow'd, a just Authority for Speech; so it becomes an *Anglicism*, or *English Expression*, and is to be taken as generally accepted; and in this Case there lies no Exception against its Propriety: And to say, *Notre-Dame*, would be as Absurd, as 'tis in *French*, because tho' the Words have a Literal Propriety; yet as they are by Custom in those Countries adapted, and in a manner Consecrated to the Virgin *Mary*, it would be a Banter upon the Queen, and you would be thought to be going to say your Prayers to her.

Mrs. L. who lately sent a Packet to the Society, is desir'd to call or send to Mr. *Martens*; where an Answer is left for him.

ADVERTISEMENTS.

THE Royal Essence for the Hair of the Head and Perriwigs, being the most delicate and charming Perfume in Nature, and the greatest Preserver of Hair in the World, for it keeps that of Perriwigs (a much longer time than usual) in the Curl, and fair Hair from fading or changing colour, makes the Hair of the Head grow thick, strengthens and confirms its Roots, and effectually

prevents it from falling off or splitting at the ends, makes the Powder continue in all Hair longer than it possibly will, by the use of any other thing, By its incomparable Odour and Fragancy it strengthens the Brain, revives the Spirits, quickens the Memory, and makes the Heart cheerful, never raises the Vapours in Ladies, &c. being wholly free from (and abundantly more delightful and pleasant than) Musk, Civet, &c. 'Tis indeed an unparalleled fine Scent for the Pocket, and perfumes Handkerchiefs, &c. excellently. To be had only at Mr. *Alcrafts*, a Toyshop at the Blue-Coat Boy against the Royal Exchange in Cornhill. Sealed up, at 2 s. 6 d. a Bottle with Directions.

Giving Alms no Charity, And Employing the Poor a Grievance to the Nation; being an Essay upon this Great Question, Whether Workhouses, Corporations, and Houses of Correction for Employing the Poor, as now practis'd in England; or Parish-Stocks, as propos'd in a late Pamphlet, Entitl'd, A Bill for the better Relief, Employment and Settlement of the Poor, &c. Are not mischievous to the Nation, tending to the Destruction of our Trade, and to Encrease the Number and Misery of the Poor. Addressed to the Parliament of England. Printed, and Sold by the Booksellers of London and Westminster. 1704.

BOOKS in Folio lately brought from Holland, and Sold by *Jeffery Vale*, at the Angel in St. Paul's Church-yard. Leideker de Republica Hebreorum. Grotius de jure Belli & Pacis, 3 Vol. Hornii Geographia. Ciampinus de scirix Adiutio, fig. Huetii demonstratio Evangelica. Paris Ed. Confucius Sinarum Philosophus. Arrian cum notis Granovii. Vaillant de numismatis Antiq. Fam Romanarum 2 Vol. Idem Numismata Graeca. Idem Historia Ptolemaeorum. Graevi Thesaurus Antiq. Italiz 6 Vol. Athanasii Opera 3 Vol. Petavii Doctrina Temporum 3 Vol. S. Pauli Geographia Sacra cum notis Molkenii Stephani de Urbibus.

Lately publish'd,  
THE Rebellion: or, An Account of the late Civil-Wars, in the Kingdom of Eloquence. London, Printed in the Year 1704.

AT the White Swan upon Snow Hill, over-against the Green Dragon Tavern, are made and sold the Newest fashion Flower-Pots for Gardens; Urns, Eagles, and Pine-Apples, to stand upon Posts of Large Gates; also large or small Figures, all made of hard Metal, much more durable than Stone, and cheaper; also Candle Moulds, fit to make Wax or Tallow Candles, from 1 in the Pound, to 20: There is also made Artificial Fountains, that Play Water from 1, 2, or 3 Foot, to 20 or 30 Foot high, 1, 2, 3, or 6 Hours together, without Repeating with the same Water; which Fountains or Engines may be made use of to extinguish Fire 40 or 50 Foot high, with a continued Stream larger, than the Common Fire-Engines.